As it happens, this record may be carried on a little further. At the beginning of the sixteenth century, a French student who visited Italy, named Frangois Tissard, took the opportunity to study local Jewish Mfe. His observations are embodied in the prefatory matter to his Hebrew and Greek Grammar which he published shortly after his return home, *Grammatica Hebraica et Graeca* (Paris 1508: this is the earliest surviving work printed in France, in which Hebrew type was used). Among other matters, he calls particular attention to what he considered the disgusting habit of one of his Jewish teachers at Ferrara, who used to carry a piece of cloth about with him and would put it to his mouth to remove his spittle, instead of expectorating on the ground like a decent Christian! "I began to abhor this fellow for this to such an extent," observes Tissard, naively, "that I may take him as my example."

This Jewish anticipation of what is now regarded as an elementary piece of hygiene, ridiculed by non-Jewish observers, has its parallel in a practice to which attention was drawn by Rammazzini, the great Italian physician of the seventeenth century and originator of the study of occupational diseases. He mentions, among the out-standingly insanitary habits of the Jews of Venice, their practice of keeping the windows open, day and night! The Italian physician's attitude is in striking contrast to the prescriptions of Moses Maimonides, who, five centuries before, had recommended air and

sunlight as being among the most important safeguards
of health.[1]

[1]A modern parallel may be adduced. In the lavatories in New-York restaurants, a card is prominently displayed requesting employees to wash their hands after using the toilet, in accordance with a recent municipal regulation. This hygienic practice has been universal among Jews (not only for restaurant employees) for twenty centuries, as a quasi-religious prescription.